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Accomac C. H., Va.

Will practice in all the State courts.  
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Attorney-at-Law,  
Accomac C. H., Va.

Practices in the courts of Accomac and Northampton counties.  
**L. FLOYD NOCK**  
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QUINBY & QUINBY,  
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Attorneys-at-Law,  
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Office—Onancock, Va.  
Will be at Accomac C. H., every Wednesday and court days.  
**W. A. P. STRANG**  
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Will practice in the courts of Accomac and Northampton counties.  
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Patients from a distance will please make engagement by postal card.  
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Office—Next to Episcopal Church,  
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Office hours from 9 a. m., to 5 p. m.  
**DR. THOS. B. LEATHERBURY**  
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**BEN. T. GUNTER, JR.,**  
County Surveyor,  
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Surveying in Accomac and Northampton counties promptly done at moderate prices.  
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W. A. BLOXOM, Proprietor,  
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Passengers met at Onley when desired, and conveyed to any part of Peninsula.  
Facilities for gunning, fishing and sailing on Floyd's bay, Wachapreague, near hotel, excellent.

**Taylor House,**  
Eastville, Va.

This hotel changed hands January 1st, 1892. Re-opened and furnished by the former owner and proprietor.  
Give me a call as you pass along.  
**J. AMBLER JARVIS.**

**NEW**  
**GROCERY STORE**  
—AND—  
**RESTAURANT.**

**SMITH T. MARTIN, Proprietor,**  
Wachapreague City, Va.

Select stock of Groceries of all kinds kept constantly on hand—Green Groceries, specialties.  
Meals furnished at all hours on the European plan.  
Moon—Grist mill, small profits.

**SLATE**  
**ROOFING.**

I have taken the Agency for the PEERLESS SLATE COMPANY, and am prepared to furnish the celebrated Peach Bottom

**ROOFING SLATE**  
on short notice. I have secured the service of an experienced slater, and guarantee all work. Estimates furnished on application.  
**WM. J. JOHNSON,**  
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**Wholesale Grocers,**  
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## READY FOR CHRISTMAS

Our annual display of  
**TOYS & NOVELTIES & ETC.**

is now on exhibition and an inspection is respectfully requested. Those wishing to obtain the best values in goods for

## HOLIDAY PRESENTS

should not fail to examine our stock before making their purchases, and avoid the rush that precedes Christmas. Every department in our establishment offers unusual attractions and bargains, specially low prices having been made on all goods for the holiday season. We have goods suitable for the young and old, for people of large or moderate means, serviceable, appreciable presents, goods that will come within the reach of all. Big reduction in CLOAKS and READY-MADE CLOTHING. Full line FURNITURE just received.

**PATE & MASON, - - - Parksley, Va.**  
**No McKinley in Our Prices!**  
**Tariff Reform Our Motto!**

We are again to the front with a well selected stock of  
**Christmas Goods**

and at prices to suit. Space will permit us to mention only a few, viz: Fancy Boxes, Baskets and Cases, Picture and Picture Frames, Books, Ensls, Lamps, Dolls and Doll-Carriages, Wagons, Toys, Satchets, Games, Paper China, &c.

Come and examine our stock and be convinced we mean what we say.  
**W. T. WISE, DRUGGIST**  
ONANCOCK, VA.

## CHRISTMAS 1892.

Come to  
**M. G. GLICK'S**  
Great Cheap Store,

ONANCOCK, VA.  
—For special bargains in—

**Ready-Made Clothing, Shoes, Hats, Dry Goods, Fine Groceries, Confectioneries, &c.**

**READ THIS!**

For the next three weeks we propose to offer to our patrons exceedingly low prices in footwear. Our line is complete in every respect. We are prepared to show the prettiest line of

**CENTS' SLIPPERS**  
ever shown in this county at varied prices suitable for holiday presents. Also

**Ladies' and Gents' Over-Gaiters**  
in different colors. Call and see our line.

**PERRY & CO'S**  
Pocomoke City, Md.  
(Next door to E. I. Blaine & Co.)

**FOR BARGAINS!**  
—in all lines of—

**GENERAL MERCHANDISE,**

—Call at—  
**Boggs & Groton,**  
Onancock, Va.

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## THE DIVINE SCIENCE.

THE HEAVENS DO INDEED DECLARE THE GLORY OF GOD.

Dr. Talmage Begins a Series of Sermons on the Lessons Taught by the Wonders of Nature—"The Undevout Astronomer Is Mad."

BROOKLYN, Dec. 13.—Rev. Dr. Talmage to-day preached the first of the promised series of sermons on God in the natural world as disclosed in the Bible. The subject chosen for the initial sermon was, "The Astronomy of the Bible, or God Among the Stars," the text being from Amos ix, 6, "It is he that buildeth his stories in the heaven." Preceding the sermon the great congregation sang Isaac Watts hymn:

The heavens declare thy glory, Lord,  
In every star thy wisdom shines.  
That is first rate poetry from Amos the herdsman. While gazing at night, he got watching the heavens. He saw stars above stars, and the universe seemed to him like a great mansion, many stories high, silver room above silver room, silver pillars beside silver pillars, and windows of silver and doors of silver, and towers and domes of silver rising into the immensities, and the prophet's sanctified imagination walked through that great silver palace of the universe, through the first story, through the second story, through the third story, through the twentieth story, through the hundredth story, through the thousandth story, and realizing that God is the architect and carpenter and mason of all that unpeopled splendor, he cries out in the words of the text, "It is he that buildeth his stories in the heaven."

THE ELEVATING SCIENCES.  
My hearers, it is time that we widened out and heightened our religious thoughts. In our pulpits and Sabbath classes and Christian work of all sorts we ring the changes on a few verses of Scripture until they excite no interest. Many of the best parts of the Bible have never yet been preached from or indeed even noticed. Hence I today begin a series of sermons, not for consecutive Sabbath mornings, but as often as I think best for variety's sake, on the astronomy of the Bible, or God among the stars; the geology of the Bible, or God among the rocks; the ornithology of the Bible, or God among the birds; the ichthyology of the Bible, or God among the fishes; the pomology of the Bible, or God among the orchards; the precious stones of the Bible, or God among the amethysts; the conchology of the Bible, or God among the shells; the botany of the Bible, or God among the flowers; the chronology of the Bible, or God among the centuries.

The fact is that we have all spent too much time on one story of the great mansion of God's universe. We need occasionally to go up stairs and down stairs in this mansion; down stairs and in the cellar study the rocks, or up stairs and see God in some of the higher stories and learn the meaning of the text which says, "It is he that buildeth his stories in the heaven."

Astronomy was born in Children. Its mother was astrology, or the science of foretelling events by juxtaposition of stars. The orientals, living much out of doors and in a very clear atmosphere, through which the stars shone especially lustreous, got the habit of studying the night heavens. In the hot seasons caravans journeyed chiefly at night, and caravan travelers made opportunity of stellar information. On the first page of the Bible the sun and moon and stars roll in. The sun, a body nearly three million miles in circumference and more than twelve thousand times as large as our earth; the moon, more than two thousand miles in diameter.

But God is used to doing things on such an omnipotent scale that he takes only one verse to tell of this stellar and lunar manufacture. Yes, in three words all the other worlds are thrown in. The record says, "The stars also." It takes whole pages for a man to extol the making of a telescope or microscope, or a magnetic telegraph or a threshing machine, or to describe a fine painting or statue, but it was so easy for God to bang the celestial upholstery that the story is compressed in one verse: "God made two great lights; the greater light to rule the day and the lesser light to rule the night. The stars also!"

Astronomers have been trying to call the roll of them ever since, and they have counted multitudes of them passing in review before the observatory, built at vast expense, and the size and number of these heavenly bodies have taxed to the utmost the scientists of all ages. But God finishes all he has to say about them in three words, "The stars also!" That is Mars with its more than fifty-five million square miles, and Venus with its more than one hundred and ninety-one million square miles, and Saturn with its more than nineteen billion square miles, and Jupiter with its more than twenty-four billion square miles, and all the planets of our system of more than seventy-eight billion square miles, and these stars of our system, when compared with the stars of the other systems, as a handful of sand compared with all the Rocky mountains and all the Alps. "The stars also!" For brevity, for ponderosity, for splendor, for suggestiveness, for sublimity piled on sublimity, these words excel all that human speech ever uttered or human imagination ever soared after. "The stars also!" It is put in as you write a postscript—something you thought of afterward, as hardly worth putting to the body of a letter. "The stars also!"

JOB AND ISRAEL KNEW.  
Read on your Bibles, and after awhile the Bible flashes with the aureole of celestial light, and that strange illumination, as mysterious and undefined now as when in the book of Job it was written: "Men see not the bright light which is in the clouds. While all the nations supposed that the earth was built on a foundation of some sort, and many supposed that it stood on a huge turtle, or some great marine creature, Job knew enough of astronomy to say it had no foundation, but was suspended on the invisible arm of the Almighty, declaring that "he hangeth the earth upon nothing." While all nations thought the earth was level, the sky spread over it like a tent over a flat surface, Isaiah declared the world to be globular, circular, saying of God, "He sitteth upon the circle of the earth." So then the Scriptures say—Arcturus, Orion, the Pleiades and the "Bear with her young."

While running your fingers among the leaves of your Bible with the astronomical thought in your mind, you see two worlds stop—the sun and the moon. But what does that Christian know about that miracle who does not understand something of those two luminaries? Unless you watch modern astronomy put those two worlds in its steel yards and weigh them, you are as ignorant as a Hottentot about the stupendousness of those two worlds in the life of Joshua. The sun over three hundred thousand times as heavy as our earth and going thousands of miles an hour. Think of stopping that and starting it again without the shipwreck of the universe! But I can easily believe it. What confounds me is not that he could stop and start again those two worlds in Joshua's time, but that he could have made the wheel of worlds of which the sun and moon are only cogs, and keep that wheel rolling for thousands of years—the flywheel of all eternity.

If an engineer can start a long train, it is not surprising that he can stop it. If God could make and move the universe, which is an express train drawn by an omnipotent engine, I am not surprised that for a part of a day he could put down the brakes on two pieces of the rotating machinery. Infidelity I hard up for ground of complaint against the Scriptures when it finds fault with that cessation of stellar and lunar travel. Here is my watch. I could not make a watch if I tried, but I can stop it and start it again.

My difficulty is not that God could stop two worlds and start them again, but that he could make them at all as he did make them. What pleases me and astounds me more is that each one of the millions of worlds has a God given name. Only a comparatively small number of them have names given them by scientists. If astronomers can give a name to a whole constellation or galaxy they think they do well, but God has a name for each star in all immensity. Inspired David declares of God, "He telleth the number of the stars; he calleth them all by their names."

They are not planets that have never been christened. They are not waifs of the night. They are not unknown ships on the high seas of immensity. They belong to a family of which God is the Father, and as you call your children Benjamin or Mary or Bertha or Addison or Josephine so he calls all the infant worlds and all the adult worlds by their first name, and they know it as well as though there were only one child of light in all the divine family. "He calleth them all by their names," and when he calls I warrant they come.

Oh, the stars! Those vestal fires kept burning on infinite altars. Those light-houses on the coast of eternity. The hands and weights and pendulum of the great clock of the universe. According to Herschel, the so-called fixed stars are not fixed at all, but each one a sun with a mighty system of worlds rolling round it, and this whole system with all the other systems rolling on around some great central center—millions and millions of billions and trillions and quadrillions of billions and trillions.

But when I think of them, and at the same time overwhirls me, is that these worlds are inhabited. The Bible says so, and what a small idea you must have of God and his dominion if you think it only extends across this clump of a world which you and I now inhabit. Have you taken this idea of all the other worlds being inhabited as human guesswork? Read Isaiah, forty-fifth chapter, eighteenth verse, "Thus saith the Lord that created the heavens, God himself that founded the earth, and made it: he hath established it, he created it not in vain, he formed it to be inhabited." Now, if he inhabited the earth so that it would not be created in vain, would he make worlds hundreds and thousands of times larger and not have them inhabited? Speaking of the inhabitants of this world, he says, "The nations are as the drop of a bucket."

If all the inhabitants of this world are as a drop of a bucket, where are the other drops of the bucket? Again and again the Bible speaks of the host of heaven, of the "host" means living creatures, not inert masses, and the expression "hosts of heaven" must mean inhabitants of other worlds. The psalmist cries out, "Thy mercy is great above the heavens." If there were no inhabitants above the heavens, what use of any mercy? Again, the Bible exclaims, "Thy goodness is great above the heavens." What could be the use of his goodness above the heavens if there were no inhabitants to enjoy it? Again, the Bible says, "He has set thy glory above the heavens." And here my text comes in with its idea of a mansion of many stories, "It is he that buildeth his stories in the heaven."

It is possible that we who live on the ground floor of this many storied building are the only tenants, and that the larger rooms, and the more gorgeously upholstered rooms, and the more brilliantly chandeliered rooms above it are uninhabited? Beside this we are positively told in the Bible that two other worlds are inhabited—the world angelic and the world diabolic. The two worlds added to our own make it positive that three worlds are inhabited. Why then stop with three worlds of living beings when there are not only millions but billions of worlds? Are they all standing like expensive furnished houses in time of financial panic marked "To Let," and no one to take them? All around us in this world we see economy of omnipotence.

If Christ was going to feed the hungry seven thousand in the wilderness he made use of the boy's five loaves and two fishes, expending no more of creative power than was needed. "Waste not," God hath written all over this world. And do you suppose that God would waste world material in our solar system to the amount of what has been estimated as seven hundred trillion miles of solid contents, and that only a small part as compared with other systems which go to make up this many storied mansion of the text, where it says, "It is he that buildeth his stories in the heaven?"

Did Professor Herschel and his sister, Catherine, in finding worlds find only two worlds, uninhabited and a waste? Is Ceres, which Piazzi discovered in 1801, wasted? Is Vesta, that Others discovered in 1807, wasted? Is Prosperine, which Professor Luther discovered in 1839, wasted? Is Urania, which Professor Hind discovered in 1854, wasted? Is Pandora, discovered in 1859 by Professor Seale, wasted? Are the fifteen thousand stars recorded in one

of the universe wasted? My hearers, it is possible that God would run such a splendid passenger train of parlor cars through the heavens and keep it running if there were no passengers?

Judging from the extent of the universe, do you think God would put all his family on such limits as this world marks? If a king have a palace of one hundred rooms, will he put all his princes and princesses in one comparatively small room? As the highest happiness is in making others happy, is it not certain that God would occupy larger places than our small earth with beings capable of happiness? Besides this, why all the worlds farthest out and farthest up covered with light? What is the use of light if there are no intelligent inhabitants to enjoy and employ that light?

OTHER WORLDS THAN OURS.  
I admit that scientific exploration has discovered that around many worlds there is an atmosphere in which lungs like ours could not breathe, and there are heats or colds that physiologists could not endure. But do you suppose that we have the only kind of lungs that God can make? Do our bodies exhaust divine ingenuity, and must he make all intelligent creatures with our respiration or digestion or habit, or not make them at all? Because organisms like ours cannot live in Mercury or Saturn or Jupiter or the sun we have no right to conclude that those globes are lifeless.

Without any telescope and without any observational and without any astronomical calculation, I know that the other worlds are inhabited, because my Bible and my common sense tell me so. It has been estimated that in the worlds belonging to our solar system there is room for at least twenty-five trillion of population. And I believe it is all occupied or will be occupied by intelligent beings. God will not fill them with brutes. He would certainly put into those worlds beings intelligent enough to appreciate the architecture, the coloring, the grandeur, the beauty, the harmony of their surroundings.

Yes, the inhabitants of those worlds have capacity of locomotion like ours, for they would not have had such spacious opportunity for movement if they had not powers of motion. Yes, they have sight, else why the light and hearing; else how get on with necessary language and how clear themselves from all dangers? Yes, as God has made our human race in his own image he probably made the inhabitants of other worlds in his own image—in other words, it is as near demonstration as I care to have it, that while the inhabitants of other worlds have adaptations of bodily structure to the particular climate in which they dwell, there is yet similarity of mental and spiritual characteristics among all the inhabitants of the universe of God, and made in his image they are made wonderfully alike.

Now what shall be the practical result of this discussion founded on Scripture and common sense? It is first of all to enlarge our ideas of God and so in order to enlarge our ideas of God we must enlarge our ideas of the world. We must get a more graphic Bible question, which seems to roll back the sleeve of the Almighty and say, "Hast thou an arm like God?" The contemplation also encourages us with the thought that if we made all these worlds and populated them it will not be very much of an undertaking for him to make our little world over again and reconstruct the character of its populations as by grace they are to be reconstructed.

SCIENCE AND REVELATION.  
What a monstrosity of ignorance that the majority of Christian people listen not to the voices of other worlds, although the book says, "The heavens declare the glory of God," and again, "The works of the Lord are great and to be feared; he hath revealed his thoughts." How to have been satisfying yourself with some things about Christ, but have you noticed that Paul calls you to consider Christ as the creator of other worlds, "by whom also he made the worlds."

It is time you Christians start on a world hunt. That is the chief reason why God makes the night—that you may see other worlds. Go out tonight and look up at the great clock of the heavens. Listen to the silvery chime of the night sky. See that your children and grandchildren mount the heavens with telescopes for alpenstock, leaping from acclivity of light to acclivity of light. What a beautiful and sublime thing that John Quincy Adams, the ex-president, borne down with years undertook at the peril of his life the journey from Washington to Cincinnati that he might lay the cornerstone of the pier of the great refracting telescope and there making his last station.

What a service for all mankind when in 1859 Lord Rosse lifted on the lawn of his castle eighty miles from Dublin, a telescope that revealed worlds as fast as they could roll in, and that started an enthusiasm which this moment concentrates the eyes of many of the most devoted in all parts of the earth on celestial discovery. Thank God that we now know where our own world is, bounded on all sides by realms of glory, instead of being where Hesiod in his poetry described it to be—namely, half way between heaven and hell. The scene is no longer a dreary, dark, and hellish world, but a world of light and glory, and of heaven taking ten days to strike the earth, and hurled out of earth, taking ten more days to strike perdition:

From the high heaven a brazen anvil cast,  
Nine days and nights in rapid whirls would last  
And reach the earth the tenth; whence strongly  
The sun the passage to the infernal world.

I think God that we have found out that our world is not half way between heaven and hell, but is in a sisterhood of light, and that this sisterhood joins all the other sisterhoods of worlds, moving round some great homestead, which is no doubt heaven, where God is and our departed Christian friends are, and of course through pardoning mercy expect to become permanent residents.

Furthermore, I get now from all this an answer to the question which every intelligent man and woman since the earth has stood has asked and received no answer—why did God let sin and sorrow come into the world when he could have prevented them from coming? I wish reverently to say I think I have found the reason. To keep the universe loyal to a Holy God, it was important in some world somewhere to demonstrate the gigantic disasters that would come upon any world that allowed sin to enter it. Which world should it be? Well, the smaller the world the better.

THE SPECTACLE SHOWER OF 1833.  
The spectacle ceased not until the rising sun of the November morning eclipsed it, and the whole American nation sat down exhausted with the agitation of a night to be remembered until the earth lay quiet as a fallen star. The Bible closes with such a scene of falling lights—not only light meteors, but grave old stars. St. John saw it in prospect and wrote, "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind." What a time that will be when worlds drop! Rain of planets. Gravitation letting loose her grip on worlds. Constellations flying apart. Galaxies dissolved.

The great orchard of the universe, swept by the last hurricane, letting down the stars like ripened fruit. Our old earth will have extended long enough to complete its tremendous experiment. But there will be enough worlds left to make a heaven out of, if any more worlds are needed.

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Without any telescope and without any observational and without any astronomical calculation, I know that the other worlds are inhabited, because my Bible and my common sense tell me so. It has been estimated that in the worlds belonging to our solar system there is room for at least twenty-five trillion of population. And I believe it is all occupied or will be occupied by intelligent beings. God will not fill them with brutes. He would certainly put into those worlds beings intelligent enough to appreciate the architecture, the coloring, the grandeur, the beauty, the harmony of their surroundings.

Yes, the inhabitants of those worlds have capacity of locomotion like ours, for they would not have had such spacious opportunity for movement if they had not powers of motion. Yes, they have sight, else why the light and hearing; else how get on with necessary language and how clear themselves from all dangers? Yes, as God has made our human race in his own image he probably made the inhabitants of other worlds in his own image—in other words, it is as near demonstration as I care to have it, that while the inhabitants of other worlds have adaptations of bodily structure to the particular climate in which they dwell, there is yet similarity of mental and spiritual characteristics among all the inhabitants of the universe of God, and made in his image they are made wonderfully alike.

Now what shall be the practical result of this discussion founded on Scripture and common sense? It is first of all to enlarge our ideas of God and so in order to enlarge our ideas of God we must enlarge our ideas of the world. We must get a more graphic Bible question, which seems to roll back the sleeve of the Almighty and say, "Hast thou an arm like God?" The contemplation also encourages us with the thought that if we made all these worlds and populated them it will not be very much of an undertaking for him to make our little world over again and reconstruct the character of its populations as by grace they are to be reconstructed.

SCIENCE AND REVELATION.  
What a monstrosity of ignorance that the majority of Christian people listen not to the voices of other worlds, although the book says, "The heavens declare the glory of God," and again, "The works of the Lord are great and to be feared; he hath revealed his thoughts." How to have been satisfying yourself with some things about Christ, but have you noticed that Paul calls you to consider Christ as the creator of other worlds, "by whom also he made the worlds."

It is time you Christians start on a world hunt. That is the chief reason why God makes the night—that you may see other worlds. Go out tonight and look up at the great clock of the heavens. Listen to the silvery chime of the night sky. See that your children and grandchildren mount the heavens with telescopes for alpenstock, leaping from acclivity of light to acclivity of light. What a beautiful and sublime thing that John Quincy Adams, the ex-president, borne down with years undertook at the peril of his life the journey from Washington to Cincinnati that he might lay the cornerstone of the pier of the great refracting telescope and there making his last station.

What a service for all mankind when in 1859 Lord Rosse lifted on the lawn of his castle eighty miles from Dublin, a telescope that revealed worlds as fast as they could roll in, and that started an enthusiasm which this moment concentrates the eyes of many of the most devoted in all parts of the earth on celestial discovery. Thank God that we now know where our own world is, bounded on all sides by realms of glory, instead of being where Hesiod in his poetry described it to be—namely, half way between heaven and hell. The scene is no longer a dreary, dark, and hellish world, but a world of light and glory, and of heaven taking ten days to strike the earth, and hurled out of earth, taking ten more days to strike perdition: